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"WHEN GOD WORKS WHO CAN HINDER?"

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THE FAITH ONCE DELIVERED TO THE SAINTS RESTORED.

As soon as the Book of Mormon was translated, the Lord sent his holy angel with the holy priesthood, which was conferred upon men; thus fulfilling the saying of John: "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, &c." The Church of Jesus Christ of Latter-day Saints, was soon organized according to the New Testament pattern—with apostles, elders, &c. This was done on the sixth day of April in the year of our Lord one thousand eight hundred and thirty.

The saints immediately began to contend for the faith once delivered to the ancients; and as they were engaged in prayer to God, and exercising faith in him, the heavenly messengers often ministered unto them. The Lord poured out his Spirit in copious effusions: some saw heavenly visions, others prophesied, and the sick have often been healed by faith in the name of Jesus—for surely the religion that was once enjoyed by the ancient saints is restored.

Notwithstanding the powerful opposition that has been exerted against us, the work has prospered. Men of courage have embraced it, and have been willing to lay down their lives in the cause of God.

It has been preached in most of the States, and also in Texas, the Canadas, England, Scotland, and Ireland, with success. And in the course of its progress it has gathered in many thousands, who are now rejoicing in the hope of a glorious resurrection, and reign with Christ.

Thus the Lord has commenced his great work in fulfillment of the prophecies, and we trust that it will roll on till all nations shall hear the sound, and the way is prepared for the second coming of Christ.

## THE LORD'S ENSIGN AND THE RESTORATION OF THE HOUSE OF ISRAEL.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ENSIGN on the mountains; and when he bloweth a trumpet hear ye."—Isa. xviii. 3.

THE word *ensign* signifies a flag, or a standard raised to denote, not only the perfect organization of an army, but their spirit and determination. Therefore, we infer from the above quotation that God was to raise an *ensign* in his own due time, which would not only be an omen that he had organized his church with the proper officers; but that the time had come for the gathering of his long dispersed covenant people, and the restoration of their kingdom unto them. This subject is treated with indifference by many who profess Christianity, because it is considered one of minor consequence to us. But we trust that we shall be able to show from the bible, before we conclude the subject that it is one of major importance to all, and that our future welfare, prosperity and salvation, depend upon an understanding of the same. But farther preliminaries we deem unnecessary at present; therefore, we will hasten to the field of prophecy.

That the prophets have prophesied of the restoration of the House of Israel, is acknowledged by all; but the time when, and the manner in which this work will be accomplished is the point at issue. We infer from what Christ said, that he offered to gather them; but they would not. (See Math. xxiii. 37.) The disciples supposed that Israel would be gathered, and their kingdom restored to them, in their day; but Christ informed them of their mistake: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts, i. 6, 7. This is as much as to say that this work was not to be done then; but reserved for some future age, which was not wisdom for them then to know. Christ said, this should not take place until the times of the Gentiles be fulfilled: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke, xxi. 24. Christ in consequence of the wickedness of the Jews, took his kingdom from them and gave it to the Gentiles; and according to Paul, this blindness was to continue with Israel until the fulness of the Gentiles is come: "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob."—Ro. xi. 25. The fulness of the Gentiles is not

yet come; therefore, Israel is not yet gathered; neither is ungodliness turned from Jacob. Some have attempted to make it appear that this fulness of the Gentiles has reference to their conversion to the Christian faith; but we conclude that the fulness of the Gentiles is their destruction, and not conversion. The fulness of nations, or of time, is often mentioned in the bible; but it had reference to their overthrow. For instance, the Lord promised the land of Canaan to Abraham, and his posterity; but told him that they could not possess it until a certain given time, because the fulness of the Amorites had not come.—(See Gen. xv. 16.) When their fulness came, their overthrow came also. When the Jews by their corruptions had rendered themselves unworthy of the oracles of God, and were ripe in iniquity, destruction came upon them, and the few that were not slain were scattered among the nations of the earth. But more of this as we trace the subject.

This Deliverer spoken of by Paul evidently has an allusion to the great work of God in general, in the last days—the *ensign* of God for the gathering of Israel, &c.

The prophets wept over the fate of Israel, and the darkness that hovered over them; but while the prophetic vision rolled before their minds, they saw the day when God would set his hand the second time to gather them upon the land of their fathers. We will now examine the prophecies in rotation, and learn what each prophet has said upon this subject.

The Lord prophesied to Abraham as follows: “And I will give unto thee, and *thy seed after thee*, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”—Gen. xvii. 8. David says, that this promise was renewed in Isaac, and confirmed upon the head of Jacob; therefore, the House of Israel were the chosen seed: hence we must look for them to return to their lands, or else consider this prophecy false.

David has said much about the gathering of Israel;—we shall now quote a few of his sayings: “Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”—Ps. xiv. 7. This alludes to their gathering in the last days; for when the Jews returned from the Babylonish captivity,—their salvation did not come out of Zion; neither was all the House of Israel gathered at that time. Again, it was not fulfilled when Christ and the apostles were on the earth, because Jesus said, “they should be carried captive into all nations,” and not gathered from all nations at that time. But David speaks as though salvation, or a Deliverer, was to come out of Zion, and be the means of bringing them back from this captivity. This is synonymous with what Paul says, which we have before quoted: “A Deliverer shall come out of Zion,” &c. David mentions the same again (see Ps. liii. 6.)

“For God will save Zion, and will build the cities of Judah; that they



may dwell there and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein."—Ps. lxxix, 35, 38. Of course if the cities of Judah are built again, some of the Israelites will return in order to do it: "Lord thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger."—Ps. lxxxv. 1-3. Some may think strange that the above is spoken in the past tense. To this we say, that it was common for the prophets to speak in the past, and present tenses, of things in the future: for instance the Lord said to Abraham: "I have made thee a father of many nations;" even before Isaac was born: "For unto us a child is born, and unto us a son is given." This latter quotation is a prophecy relating to the birth of Christ; but he was not born until several hundred years after it was written. Indeed, we cannot always determine the time of the fulfillment of prophecy from the tenses of the verb; therefore, we are under the necessity to determine the time of its fulfillment from the tenor of the subject, circumstances, and conditions of the work, or people to whom it relates. However the Psalmist, although he spoke the above in the past tense, before he leaves the subject places its fulfillment in the future, and gives an outline of the way that it shall be brought about; for this purpose he says: "*Truth shall spring out of the earth*; and righteousness shall look down from heaven. Yea the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before, and shall set him [Israel] in the way of his steps." The above as we have stated in a former number of this work is a prediction of the coming forth of the Book of Mormon; and it is here connected with the subject of the gathering: hence it was to be a portion of the work of God to turn ungodliness from the House of Israel.

We will now notice some of the prophecies of Isaiah upon this subject;—speaking of the gathering of Israel he says: "And he will lift up an *ensign* to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly."—v. 26. This does not allude to the establishment of the gospel in the days of the apostles; for it is said the Lord's people shall be gathered; but then they were scattered, and Jerusalem was thrown down, and the apostles themselves were driven from place to place. Furthermore he says this *ensign* was to be lifted up from far; that is, a great distance from Jerusalem where he then resided: hence it cannot, with any propriety be applied to the work of God in the days of the apostles, because the gospel was then preached to the Jews first. Indeed, it most unquestionably alludes to the coming forth of the Book of Mormon, the restoration of the holy priesthood, the organization of the church, &c., or in other words the *ensign*, or banner of the Lord, that was first exposed to view in the land of America: for



he describes it, as he no doubt saw it in a vision, on a land from far, or far off. Isaiah is also very plain upon this subject in the xi chapter of his prophecy: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an *ensign* for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Now when the Lord set his hand the first time to deliver Israel from the Egyptian bondage, and restore them upon the land of Canaan, he done it by making Moses a prophet, and by giving revelations, and empowering Moses to work miracles, &c. But the point at issue is when did he, or will he set his hand the second time to gather them from their many places of dispersion? It certainly was not fulfilled when the Jews returned from Babylon; for there were none that returned then, but those who were numbered with the tribe of Judah; and they were not gathered from the four corners of the earth; but from Babylon, and the adjoining nations only. And no one that is in possession of his reasoning faculties, will attempt to say, that it was done at the time Christ was on earth: for then, instead of their being gathered, as we have before said, they were carried away as captives into all nations. Therefore, we must come to the conclusion that it is a work for the nineteenth century, or some subsequent one. We infer from this prediction: "And he shall set up an *ensign* for the nations," that the Lord had purposed in his own mind to organize his kingdom, give revelations, raise up holy men, prophets, &c., in order to gather Israel, for it is said, that he shall set his hand the second time to gather his people. When he done it the first time, he done it, as we have before mentioned, by raising up righteous men, and conferring his power upon them. The following verses of the same chapter not only show that this gathering is in the future, but that there are yet some of the greatest miracles to be performed that ever have been since the world began: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." The tongue of the Egyptian sea is not yet destroyed neither has the river Nile been smitten in its seven streams. Thus we discover that the ideas of many societies, who profess Christianity, and who say that there are to be no more revelations, miracles, &c., and that there was to be no renewal of the gospel dispensation,

or in other words no *ensign* raised other than that which was in the days of the apostles, falls to the ground *null and void*: and as the portentous clouds of superstition remove from the horizon of our minds, and the prophetic writings open to our view, we are more and more confirmed in the belief that the sectarian efforts to convert the world by sending Missionaries among the heathen, and to the Indians, are entirely useless; because God has said that he will do his work in his own way; but their ways are altogether different from God's way that the prophets have described, and also that the Lord has yet one of the most majestic and powerful works to do that he has ever done. Surely, the prophecies must be fulfilled, though professors of religion should be mistaken. We will now examine the xviii chapter upon this subject: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth see ye, when he lifteth up an *ensign* on the mountains; and when he bloweth the trumpet hear ye." That the residence of Isaiah was in Palestine no one disputes: therefore in order to comprehend this saying it is necessary for us to imagine ourselves standing on that land, and then look in the direction of Ethiopia (consequently West,) to find a land beyond the rivers of Ethiopia. The North part of Africa, or the Barbary States were anciently called Ethiopia. The land of America is the only land that will answer his description. However we opine that an improvement in the translation of the above may be made with propriety, which will throw much more light upon the subject.

We read, or translate it thus:

"הוֹ אֶרֶץ צִלְצֵל כְּנָפַיִם אֲשֶׁר מִעֵבֶר לְנוֹדֵי כוֹשׁ"

*Ho! to a land in the shadow (or symbol or the appearance) of wings, which is beyond the rivers of Ethiopia.*" Now it is probable that he saw this land in a vision, and indeed, whoever will look at the map of North and South America, will discover that they are very much in the shape of the wings of a bird: hence he breaks out with the interjection, "Ho! to a land, &c.," and then predicts what shall be done: "That sendeth ambassadors by the sea, even in vessels of *בִּמְצָאֵי* *papyrus* upon the waters." Historians say that papyrus was a flagy shrub that anciently grew in the marshes near the river Nile, and that the bark of it was used to make ropes and sails for ships, covering and wearing apparel, &c.: and the roots were used for fuel, and building ships. The word *vessel* in the bible is ambiguous; therefore, he used the word *papyrus* to signify water crafts, sufficient to escort the servants of God over the sea.

Now reader the subject is perfectly plain; and as the prophetic vision rolled before the prophet's mind, he saw first, a land in the shape

of wings, beyond the rivers of Ethiopia, which is the land of America, for the most obvious reason, there is no other land in the shape of wings beyond Ethiopia. And his saying the *rivers* of Ethiopia, instead of the land, places the direction immediately West from Jerusalem. Second, he saw that the ambassadors of the Lord should be sent from this land; third, that they should be transported over the sea in vessels or ships, of what he called *papyrus*, perhaps for the want of a better term to express his meaning, (for the present model of ships was then unknown.) It is probable that this generation, in the vision with all its works was present before him; therefore, he saw our majestic ships with all their sails set, which looked to him like the sails that were anciently made of *papyrus*. Fourth, he said they should be sent from this land to a nation that was terrible from the beginning; but hitherto meted out and trodden down. The Israelites were a terrible people from the beginning; but they have been trodden down, and scattered to the islands of the sea, and among all the nations of the earth. Thus the servants of God are to go from this land to all nations to proclaim the gospel, and gather Israel. Fifth, he describes this land as being the place where the *ensign* was to be lifted up, and where the gospel trump should be blown first, in the last days. He also said, "all the inhabitants of the earth see ye, and when he bloweth the trumpet hear ye." Indeed, the Book of Mormon has come forth on this land, and the Lord has sent his angel to confer the holy priesthood upon his servants once more, or renewed the gospel dispensation, and organized his kingdom, &c., and in a word the Lord's banner is exposed to view upon this land, and all men are invited to both see, and hear. This corresponds with what the prophet says in another place, which we have before quoted, "And he will lift up an *ensign* from a far and will hiss unto them from the end of the earth, and they shall come with speed swiftly." Some have enquired, saying, if Israel is to be gathered upon the land of their fathers, why not this ensign be raised upon the land of Canaan where the prophets received their revelations, instead of this land? Answer; because the scriptures say, that it shall be done here—on a land beyond the rivers of Ethiopia. Indeed, this is a land from whence the ambassadors of the Lord shall go forth to all nations; and instead of missionaries being sent here from Europe by divine direction, the servants of God shall be sent from this land. Some of those ships that the prophet saw have already escorted some of the servants of God to other nations, and ere long they will go to earth's remotest bounds. It is the work of Jehovah and he will roll it forth till his covenant people are gathered, and the way prepared for the kingdom of heaven. This is the land of Joseph—the place where Zion will be located and established for the Millennium\*. The law of God shall go forth from this to all nations—the work of deliverance has com-

\* We shall hereafter prove from the scriptures that this Zion is to be located in America.



menced here to deliver Israel from captivity, and turn ungodliness from Jacob. But to proceed.

"In that time shall the present be brought unto the Lord of Host of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Host, the mount Zion." This is so plain that it needs no comment whatever.

Isaiah in the xl, is very plain upon this subject: "Comfort ye, comfort ye my people [Israel] saith your God. Speak ye *comfortably* to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert the highway of our God." A similar prediction to this, "the voice of him that crieth in the wilderness," &c., is quoted as having been fulfilled in the person of John the Baptist, and it is possible that the above is the one that John alluded to; and that he was of the opinion that Israel was then to be gathered: for the disciples of Christ were of the same opinion; but they were informed of their mistake. However be this as it may, the teachings of John and Christ, and the work accomplished in their day, does not in the least answer to the description that Isaiah gave of the work of God in the latter-days. Isaiah says, in that day they shall speak comfortably unto Jerusalem; but John warned the Pharisees of their wickedness. Isaiah says, cry unto her that her warfare is over, and that her iniquity is pardoned; for she hath received from the Lord's hand double for all her sins; but Christ talked to the Jews as follows: "ye have taken away the key of knowledge," "ye pay tithe of mint rue anise and cummin; but ye omit the more weightier matters of the law, judgment, mercy, and faith," "ye generation of vipers how can ye escape the damnation of hell." "O that thou hadst known in the day thereof the things that pertain to thy peace; but now they are hid from thine eyes." "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." "Jerusalem shall be thrown down, and not one stone shall be left upon another, and it shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "You shall be carried away captive into all nations."

The Jews have had many tedious wars since the time Christ was on earth; and indeed, their warfare is not yet accomplished. Isaiah's prophecy properly relates to the time when the church of Christ should come out of the wilderness; and when the servants of God shall go forth with the proclamation, that the time for Israel to gather is come, saying, prepare ye the way for the coming of the Lord: for the time is come for the iniquity of Israel to be pardoned, and the warfare of Jerusalem to be accomplished. The iniquity of the Jews is not yet pardoned; therefore, this voice of one crying in the wilder-

ness, is synonymous with the *ensign* that we have before mentioned. The prophet continues and says: "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said cry; and he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it *surely the people is grass*. The grass withereth and the flower fadeth; but the word of our God shall stand for ever." This no doubt alludes to the same destruction, which he mentions in another place: "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. xi. 4. Paul mentions the same: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thea. ii. 8. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold, the Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him and his work before him." Christ said to John the Divine, several years after the destruction of Jerusalem by the Romans: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. xxii. 12.

Isaiah mentions this work of God of the last days, again in the xlii. The first eight verses are predictions relating to the first coming of Christ, he then turns the subject and breaks out with the following: "Behold, the former things, are come to pass, and new things do I declare; before they spring forth I tell you of them;" that is, things that related to the first coming of Christ were to precede those that he after mentions, which were to take place subsequent to that day. "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." "Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man of war: he shall cry, yea, roar; he shall prevail against his enemies. I [the Lord] have long time holden my peace, I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy at once, I will make waste mountains, and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up their pools." Indeed, since the days of the apostles the Lord has been silent, or refrained himself from speaking to men; but the prophet here says, that when the time should come for him to do a great and mighty work—the gathering of Israel, &c., he would break the long silence, and speak from on high, and bring to pass the majestic work, or may we not say, he would set up his *ensign* to the nations, and gather his people from the coasts of the earth. The prophet continues the subject and says: "And I will bring the

blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them and crooked things straight. These things will I do unto them, and not forsake them." The Jews were once the people or the servants of God; but a spiritual darkness has hovered over them, and as the apostle says, "they were blinded," and have rejected the gospel of Christ, and yet they profess holiness, and perfection; therefore the question is asked. "Who is blind but my servant?" that is, who is more blind than the Jews who profess to be the Lord's people, and indeed, who were once his people? "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith restore. Who among you will give ear to this? Who will hearken, and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore, he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart." But in the xliii. chapter he speaks of their restoration.

"But *now* thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia, and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore, will I give men for thee, and people for thy life. Fear not; for *I am with thee*, I will bring thy seed from the East, and gather thee from the West; I will say to the North, give up; and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." Thus we discover that when Israel gathers together, all the saints will gather too; therefore, we see the importance of this subject. For indeed, when the Lord shall make bare His Holy arm in the eyes of all nations, and commence the gathering of Israel from the North countries, and elsewhere: then will all other saints prepare to gather to Zion; for surely this is a dispensation of gathering, as will be seen from almost every passage of scripture that we have quoted.

The following is very plain upon this subject: "Thus saith the Lord God, behold, I will lift mine hand to the Gentiles, and set up my *standard* to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isa. xlix. 22. Now when the gospel dispensation was commenced, Christ lifted



up his ensign, or standard to the Jews first; but they rendered themselves unworthy of the blessings of the kingdom of God; therefore, it was taken from them and given to the Gentiles, and they were benefitted by it; hence Paul argues that through the unbelief of the Jews, salvation came unto the Gentiles. But when the time for gathering should come, according to the above quotation, the Lord was to lift up his ensign to the Gentiles first, which will make good the proverb of Christ: "The first shall be last, and the last shall be first." In his day the Jews were first, and the Gentiles last; but in the latter-days the Gentiles will be first, and Israel last. This idea harmonizes with all the scripture, and reason that we have adduced. Indeed, the Lord has sent forth the Book of Mormon, also his angel to confer the holy priesthood and organized his church, and in a word lifted up his ensign in the midst of this Gentile nation; and from this land, as we have before shown, the ambassadors of the Lord shall go forth to all nations. We have often been asked, if the Book of Mormon has come forth to assist in restoring Israel, and if God has restored the priesthood, for that purpose, why we do not go and preach to the House of Israel immediately, and let the Gentiles alone? We answer, that according to the prophets, these things must be first proclaimed to the Gentiles, and if they turn a deaf ear to them, then the servants of God will say unto them, as the apostles said to the Jews: Seeing ye count yourselves unworthy of eternal life, lo we turn to the House of Israel. Then all Israel shall be saved from the hand of oppression, and be gathered from all parts of the earth to the land of their fathers, with songs of everlasting joy—for sighing and sorrow shall flee away.

Again, the Jews in the days of Christ were the last that were in possession of the divine oracles of God; therefore, he first offered to them his kingdom; but they would not receive it. But now the Gentiles are the last that have been in possession of the oracles of God; (the holy priesthood, &c.,) but in consequence of transgression the Lord has taken these oracles from them; therefore it is according to the plan; for God to commence his work among the Gentiles, and offer them his kingdom *first*. For the honest in heart will be gathered from all nations. The following is very plain: "And I will set a sign among them, and I will send those that escape of them into the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord."—Isa. lxvi. 19—21. The above needs no comment; therefore, we shall proceed to examine some

of the prophecies of Jeremiah upon this subject commencing with the xvi chapter 14th verse.

"Therefore behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt;" indeed, the work of the Lord in the day that he gathers Israel will be so great and majestic that the proverb, "that the Lord liveth that brought the children of Israel out of the land of Egypt," shall be in a measure forgotten, or not called to mind; but they shall say as follows: "But the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them: and I [the Lord] will bring them again into their land that I gave unto their fathers." He then tells how this work shall be brought about: "Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill out of the holes of the rocks." Thus the Lord will do his work in his own way. Indeed, he will call servants by revelation, and send them to gather Israel, and if the missionaries, who deny immediate revelation from God, should happen to do this work without revelation, then the prophet was mistaken—God has no other way of calling servants but by revelation. Again, if they should do it before the Lord's due time comes, it will save him the trouble, and answer every purpose, providing they can persuade, or compel him to acknowledge their way of doing it!! The prophet further adds: "For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity, and their sin double; (that is, they were to remain in a scattered condition until they should suffer the condign punishment, for their sin) because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable, and abominable things. O Lord, my strength and my fortress, and my refuge in the day of affliction, *the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanities, and things wherein there is no profit.*" It is a thing peculiar to the Gentile churches to this day to deny the gifts of the Spirit, and to teach false opinions about the great work of God, that we have so often mentioned; but when God "vexes the nations in his hot displeasure," and Israel returns to the land of their fathers with songs of everlasting joy and gladness: then their children shall come to Israel and confess, saying, surely our *fathers* have inherited lies, and vanities."

The fact that the Gentiles will come bending unto Israel shows the all importance of the subject of the gathering: for indeed, our salvation temporal, and may we not say spiritual, depends upon an immediate understanding, and adherence to the prophecies upon this subject. (See Jr. xxiii. 7, 8.)

Jeremiah is plain upon this subject in the xxx chapter. "Thus speaketh the Lord God of Israel, saying, write thee all the words that I have spoken unto thee in a book. For lo, the days come saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. \* \* \* Therefore fear thou not, O my servant Jacob saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid. For I am with thee saith the Lord, to save thee; *though I make a full end of all nations whither I have scattered thee*, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Now Christ said that the Jews should be carried captive into all nations, (of the Gentiles) and the Lord here declares by the mouth of his prophet, "though I make a full end of all" these nations, I will not make a full end of thee [Israel.] Thus we discover the absolute necessity for us to be identified with Israel. If not, we are liable to be cut off with those nations. In and through the seed of Abraham all the families of the earth shall be blessed: hence when they gather to build up their cities for the millenium all other saints will gather, and be numbered with them also. He further adds: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they call thee an outcast, saying, this is Zion, whom no man seeketh after. Thus saith the Lord, behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heaps, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make mercy: and I will multiply them, and they shall not be few; I will also glorify them and they shall not be small. \* \* \* The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: *in the latter-days ye shall consider it.*" We have often been asked why we so often use the term *latter-days*, when we speak of the gathering of Israel. The above is a sufficient reason for it.

The xxxi chapter of Jer., is positive proof for the gathering; but we have already noticed it while treating upon the subject of the Book of Mormon; therefore, we shall not insert any of it under the present head. The following is very plain also: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of *peace and truth*. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at first."—Jer. xxxi. 1, 7.

Ezekiel speaking of this gathering says: "As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out



from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant."—Eze. xx. 33-37. Now when the Lord came down and stood upon mount Sinai, he plead with Moses and the elders of Israel face to face, and gave an abundance of revelations; so in like manner when the Israelites are gathered from all parts of the earth in the last days, he will rule over them with fury poured out, the cloud shall go before them by day and the shining of a flame of fire by night—God shall go before them and be their re-re-ward: for in the wilderness of the people shall be the grand place of concentration, where the Lord shall plead with them face to face, like as he plead with Israel face to face when he brought them out of Egypt, and then the Lord will fulfill his promise: "I will make a new covenant with the House of Israel and with the House of Judah," or to use Ezekiel's words: "I will bring them into the bond of the covenant." This covenant has not yet taken effect with the House of Israel; because Jeremiah says that when it does, they shall all know the Lord from the greatest to the least of them, and no one shall say to his neighbour know ye the Lord; for all shall know him.

The xxxvi and xxxvii chapters of Ezekiel are also plain upon this subject; but for the sake of brevity we shall not insert them now.

Hosea also mentions this restoration of Israel in the latter-days: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return, and seek the Lord, and David their king; and shall fear the Lord and his goodness in the latter days."—Ho. iii. 4, 5.

Amos also speaks of this gathering in positive terms: "For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old. \* \* \* And I will bring again in the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord."—Amos, ix. 9-15.

Zephaniah speaking of the restoration of the children of Israel

says: "Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out: and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes saith the Lord."—Zeph. iii 19-20.

Zechariah says: "And I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them: for I will have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine: yea, their children shall see it, and be glad; their hearts shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name saith the Lord."—Zech. x. 6-12. We might insert much more scripture upon this subject but we conclude that a sufficiency is already inserted to convince every believer in the bible that God will gather the House of Israel back upon their lands. But some may inquire farther with regard to the particular means that God will make use of. We have already said much about the instruments for this work: but we will put forth one idea more, and then close.

We have before proved that the Lord will set his hand the second time to gather Israel, and that he will do it in like manner that he brought Israel out of Egypt in the days of Moses; (See again Isa. xi. Jer. xxxi. Ezek. xx.) And now we ask, how did he do it in the days of Moses? We will let Hosea answer this question: "*And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.*"—Ho. xii. 13. We infer from the above that when God sets his hand the second time to restore his people he will raise up a prophet. Isaiah predicts the following concerning this latter-day work: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness the faithful city."—Isaiah, i. 25, 26.

## NEBUCHADNEZZAR'S DREAM.

PERHAPS there is no portion of the sacred volume that has been an imaginary foundation for more wild, speculative, and enthusiastic notions, than Nebuchadnezzar's dream, recorded in the ii chapter of the prophecy or vision of Daniel. But in our humble opinion there is no portion of the inspired writings, more plain, positive, and explicit, than the above dream, and Daniel's interpretation of the same. However, we shall investigate the subject without much regard to the speculative notions of men. We have ever noticed in most of writings upon this subject, the evincement of an intense desire to support a party at all hazards. We have also discovered the foul practice of the divines, and commentators upon the sacred scriptures, of taking the advantage of the credulous community by handling the word of God deceitfully; spiritualizing such parts as do not, in their most literal sense, suit their purpose; but literalizing other parts that they can use to advantage without spiritualizing. We consider this a productive scheme for the propagation of sectarian principles; but an abominable one in the sight of God. Daniel in the exposition or interpretation of this dream is so plain, and definite in the fixing of times and dates, that there never has been any cause for one word of division whatever: and we trust that the sequel of the subject will disclose to every honest inquirer after truth, the fact that the dream reaches down to a generation as late as the one now on the stage of action, and that it immediately concerns all nations.

In this dream and the interpretation of the same, we not only discover the wisdom of God in disclosing the history of future ages; but his willingness to uphold his people in time of trouble, and adversity. It is also manifest that with all Nebuchadnezzar's glory, and his faith in the mythological works of the Babylonians, and also the high pretensions of the magicians, and wise men, to the supernatural power of divination, there was doubt on his mind, and he questioned the competency of the magicians to interpret dreams correctly. Hence he issues the proclamation that the magicians, and wise men, should tell him the dream, which should be an evidence to him that they were capable to make known the true interpretation. This proclamation was of such a nature, that honour and promotion, was promised on condition they could make known the dream; but immediate death if they failed doing it. Daniel and his brethren were soon ranked with the wise men of Babylon: "And they sought Daniel and his fellows to be slain." We cannot help but remark here, that had it been a decree for their promotion only; they perhaps would have disdained the idea that Daniel and his fellows, who were poor captives of the tribe of Judah, being wise men; but in the time of adversity, and the



severity of a decree, they were willing that others should be ranked with themselves. But when human wisdom was exhausted, and the magicians completely panic-struck in consequence of the severity of the decree, the Lord as usual showed himself to be a revealer of secrets—a protector of the righteous—a God at hand and not afar off. This revelation was a source of consolation to Daniel, and his brethren: for it saved them from being sacrificed to appease the wrath of the king; and the effect produced was the revocation of the impious decree. But to hasten.

Nebuchadnezzar after he had subdued many of the nations of the Old world, and greatly improved the beauty, and magnificence of the city of Babylon, began no doubt to reflect upon futurity, and as the mind of man is never dormant, hence during the moments of his soliloquy, or while upon his bed, it was a matter of study and reflection of his mind what should transpire in future ages. This is a thing common to all men, more especially to men of authority, like kings. The idea of death which strips them of all their earthly power and glory, fills them with horror, and causes the most intense reflections during the silent moments. This was the case with Nebuchadnezzar, and it pleased God to make known to him by a dream some important things of future ages, viz., the four great universal (so called) empires of the world, and the kingdom of God that shall transcend all kingdoms established by the wisdom and power of man, and in durability shall outlast them all, or in other words continue when all others are overthrown, and their names in a measure faded into oblivion.

Daniel when brought before Nebuchadnezzar to make known the dream, and the interpretation thereof, commences and says: (Dan. ii. 27.) "Daniel answered in the presence of the king, and said, the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar *what shall be in the latter-days*. Thy dream, and the visions of thy head upon thy bed, are these; (As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass: but as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart;) Thou, O king, sawest, and, behold, a great image. This great image whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the

silver, the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Daniel interprets this dream as follows: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.* The reader will do well to bear in mind that Nebuchadnezzar is here described as the representative of the Babylonian empire: "*Thou (or the empire) art this head of gold.*" It is evident from Daniel and many other prophets that during the rise and fall of kingdoms, four universal or more powerful than other kingdoms were to arise and flourish at different periods of the world. In the above they are not only represented by the particular form of the tremendous image, that stood before the king: but by the different metals of which it was composed, gold, silver, brass, and iron. And we concur with the prophet that the Babylonian empire, which was formerly called the Assyrian, and which took its rise at a very early date, but underwent something of a change so that in Nebuchadnezzar's time it was called the Babylonian, was the first universal empire on the list. But for the sake of brevity we shall not attempt to be particular in describing these kingdoms, not even to enter into the field of history to particularize the times and dates of their foundation; but only throw out some general hints upon the subject, that the inquirer may come to a correct understanding of the time for the establishment of the kingdom of God,—its prevalence and perpetuity. Therefore, after setting down the Babylonian empire as the first described in the above we will proceed.

"*And after thee shall arise another kingdom inferior to thee.*" This kingdom is represented by the breast and arms of the image, which were of silver. It is very well known, that the kingdom which succeeded the Babylonian, was the Medo-Persian. Perhaps the "*arms*" signify two kings, the one of the Medes, the other of the Persians whose powers were united under Cyrus, who was the son of one of the kings and son-in-law of the other, and who besieged Babylon and put an end to that empire, and on its ruins erected the the Medo-Persian, or the Persian as it is more usually called, the Persians having soon gained the ascendancy over the Medes. No one disputes but what the Persian empire was a very powerful one, yet according to Daniel, it was somewhat inferior, or less than the former: for neither Cyrus nor any of his successors ever carried their arms into Africa or Spain as far as Nebuchadnezzar is reported to have done. Therefore, we set down the Persian empire

as being the second of these great kingdoms, represented by the great image.

*"And another third kingdom of brass which shall bear rule over all the earth."* That the Macedonians headed by Alexander the Great subverted the Persian empire is well known; the kingdom therefore, which succeeded the Persian, and which was the third great empire, was the Macedonian: Alexander lived to spread his conquests into Asia, Africa, and over much of Europe, and after his death the kingdom was divided among four of his generals; but the Selucidæ of Syria, and the Lagidæ of Egypt were the two most powerful of the four; hence, some have advanced the idea, and perhaps not without some propriety, that they were represented by the thighs of brass; yet all were of the Brazen, Greek, or Macedonian empire. Thus we conclude that the Macedonian empire was the third, which also was represented by the brass of the image.

*"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise."* This fourth kingdom, which was the Roman, is described as being stronger than the preceding. As iron breaketh all other metals, and is more obdurate, so the Roman empire broke in pieces the former kingdoms, and exhibited more strength and durability than the preceding one. The legs, feet, and toes of the image must certainly denote the Roman; for there never was any other nation on earth that answered Daniel's description but the Roman. Indeed, he first describes it as being very strong, or powerful; but afterwards becoming more weak and divided: and finally divided into ten different kingdoms, which were represented by the ten toes of the image. The Roman empire was at length divided into ten lesser kingdoms, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that *"the kingdom was partly strong and partly broken."* They mingle themselves with the seed of men; they made marriages and alliances, one with another, as they do to this day; but no hearty union ensued. The Roman empire, therefore, is represented in a double state: first, with the strength of iron, conquering all before it, *"his legs of iron"* and then weakened and divided by the mixture of barbarous nations, *"his feet part of iron and part of clay."* It subdued Syria, and made the kingdom of the Selucidæ a Roman province in the year 65 B. C.; it subdued Egypt and made the kingdom of the Lagidæ a Roman province in the year 30 B. C.; and in the fourth century after Christ, it began to be torn in pieces by the incursions of the barbarous nations, and at length divided into ten kingdoms. The principle part of the modern kingdoms of Europe are the remains of those ten kingdoms of the Roman empire.

Historians and chronologists have given the following list of the divisions of this great empire, the times and dates, &c. Mr. Mede



reckons up the ten kingdoms thus, in the year 456, the year after Rome was sacked by Genseric king of the Vandals: "first, the Britons; second, the Saxons in Britain; third, the Franks; fourth, the Burgundians in France; fifth, the Wisigoths in the south of France and part of Spain; sixth, the Sueves and Alans in Galicia and Portugal; seventh, the Vandals in Africa; eighth, the Alemanes in Germany; ninth, the Ostrogoths whom the Longobards succeeded in Pannonia, and afterwards in Italy; tenth, the Greeks in the residue of the empire."

Bishop Lloyd exhibits the following list of the ten kingdoms with the time of their rise: "First, the Huns about A. D. 356; second, the Ostrogoths 377; third, the Wisigoths 378; fourth, the Franks 407; fifth, the Vandals 407; sixth, the Sueves and Alans 407; seventh, the Burgundians 407; eighth, the Herules and Rugians 476; ninth, the Saxons 476; tenth, the Longobards began to reign in Hungary A. D. 526, and were seated in the northern parts of Germany about the year 483."

Sir Isaac Newton enumerates them thus: First, the kingdom of the Vandals and Alans in Spain and Africa; second, the kingdom of the Suevians in Spain; third, the kingdom of the Visigoths; fourth, the kingdom of the Alans in Gallia; fifth, the kingdom of the Burgundians; sixth, the kingdom of the Franks; seventh, the kingdom of the Britons; eighth, the kingdom of the Huns; ninth, the kingdom of the Lombards; tenth, the kingdom of Ravenna."

Bishop Newton reckons up these kingdoms thus: "First, the senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; second, of the Greeks in Ravenna; third, of the Lombards in Lombardy; fourth, the Huns in Hungary; fifth, of the Alemanes in Germany; sixth, of the Franks in France; seventh, of the Burgundians in Burgundy; eighth, of the Goths in Spain; ninth, of the Britons; tenth, of the Saxons in Britain."

The few variations in these accounts must be ascribed to the great disorder of the times, one kingdom falling and another rising. And as a learned writer remarks, "all these kingdoms were variously divided either by conquest or by inheritance. However, as if that number of *ten* had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. 1240, by Eberard, bishop of Saltsburgh, in the diet at Ratisbon. At the time of the Reformation they were also ten. So that the Roman empire was divided into ten in a manner first and last." Although, names and forms of government have been changed, yet it is evident that the remains of the most of these ten kingdoms, if not all, are now in existence.

Daniel in the first year of the reign of Belshazzar king of Babylon, saw in a vision the same in amount that Nebuchadnezzar saw, viz., the four empires represented by four different beasts. First, the Babylonian by a lion having eagle's wings; second, the Medo-Persian by a bear having three ribs in its mouth; third, the Macedonian by a

leopard, which had upon its back four wings; fourth, the Roman: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (see Dan. vii.) We have already shown the divisions of the Roman empire; and the angel interprets the "ten horns" thus: (verse 24) "And the ten horns out of this kingdom are ten kings that shall arise," or in other words ten kingdoms. Single individuals are not the subjects of this prophecy; but kingdoms.

St. John in his Apocalypse is very plain upon this subject: "And I saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns."—Rev. xiii. 1. The angel interprets this in another place: "The seven heads are seven mountains;" perhaps this alludes to the various elevated parts upon which the city of Rome was built. "The ten horns are ten kings," or kingdoms: and the following shows that they were in the main to last till, or near the time of the second coming of Christ: "These shall make war with the Lamb, and the lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful."—Rev. xvii. 14. But enough is already said upon this part of the subject,—for something of more importance is still ahead.

*"And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."* But few dispute but what this alludes to the ecclesiastical kingdom of God; but the time when it was to commence is the point at issue. It will be remembered that the stone was to smite the image's toes or feet first. Commentators, and the divines have generally set down the time of its commencement at the commencement of the Christian era; but in so doing they have apparently tortured their thinking powers, betrayed their imbecility, and exposed their consummate ignorance of the inevitable force of prophecy upon this subject. Nothing can be more definite and explicit, than that the feet and toes of the great image represent the divisions of the Roman empire—now the modern kingdoms of Europe. Again, nothing is more plain than that this stone, "cut out without hands," was to strike the toes of the image. When Christ came, the toes of the image, or the ten kingdoms were not in existence. "In the days of these kings," or kingdoms. What kingdoms? We answer, the modern kingdoms of Europe, "shall the God of heaven set

up a kingdom that shall never be destroyed." But says one, perhaps this stone commenced rolling at the appearing of Christ, but has not yet subdued these kingdoms. We answer, that this kingdom is not to be left to other people, or in other words it shall not be overcome; but when we examine the organization of the kingdom of God in the days of the apostles, and put it in juxtaposition with those of the Catholic, and Protestant denominations, we discover that the latter is quite different from the former; and as there can be no regular succession of authority traced from the apostles to the present time, we are led to conclude that the rolling of this stone is a latter-day work. Daniel while speaking of these kingdoms says, he saw a little horn, which no doubt alludes to popery, that made war with the saints, and prevailed against them; "and shall wear out the saints of the Most High, and think to change times and laws, &c." John says, that power was given to the beast to make war with the saints, and to overcome them. Isaiah says, that "they have transgressed the law, changed the ordinance, and broken the everlasting covenant." These with many other passages prove to a demonstration that there was to be a great falling away, and disorganization of the church after the days of the apostles. But this kingdom that Daniel describes was "*never*" to be destroyed; or overcome. However, we do not wish to be understood that this kingdom represented by the stone, is to be entirely different from the one of the days of the apostles, in its form, government, and laws; but in one sense of the word a renewal of that one. But says the objector, there is but one kingdom of God: therefore, it certainly must have commenced at the beginning of the Christian era. Very good, there is but one kingdom of God; but we might say with equal propriety that it commenced in the days of Abraham, or Moses: for according to the scriptures the gospel was preached to Abraham, and also to the children of Israel in the wilderness. Daniel most unquestionably in speaking of this kingdom, did not allude to the sameness or uniformity of its laws in all ages of the world; but to the time when God should organize it anew, and prepare the way for his second coming. Daniel did not say that this kingdom should be entirely new; but only: "*In the days of these kings the God of heaven shall set up a kingdom.*" If it is termed new, it is for this reason, that on every occasion when God has reorganized his kingdom, he has brought forth something new as an appendage, not to change or unlawfully add to the law, or gospel of Christ. For instance, in the last days God has given revelation, and commandments concerning the gathering of Israel and the building of Zion, &c. These commandments were not given to the apostles.

Again, it is said, that this kingdom, or stone should beat fine the iron, clay, brass, silver, and the gold; and some have supposed that it cannot be a latter-day work because the four great empires were to be beat fine, and completely exterminated, or to use the scripture phrase "blown to the four winds like the chaff of the summer thresh-



ing floor" but they have been destroyed many hundred years. Three of these great empires were destroyed prior to the appearance of Christ: then admitting for the present that the stone commenced rolling in the days of the apostles, how could it even then break in pieces those empires.

Let us go back and take another view of the great empires. The Babylonian empire was, as we have before mentioned, conquered, and overthrown by the Medes and Persians; but this is not saying that every fragment of it was entirely annihilated. For instance, if the city of Philadelphia should be taken by an enemy and in a great measure destroyed, and then should be rebuilt by another people, and some of the old materials used, and it should be called by another name, and governed by different laws, it could not be said that there were none of the fragments left to be perpetuated. Indeed, would we not use a proper term to say that it was remodeled over, or transformed into another city? The Babylonian empire was remodeled, or transformed into the Medo-Persian. In like manner the Medo-Persian was transformed into the Macedonian, and the Macedonian into the Roman. But there is something different in the fate of the Roman than the preceding. When the imperial power was weakened by the barbarous nations, within its dominions, ten kingdoms sprung up: some by inheritance others by conquest. Thus one kingdom was transformed into another from the Babylonian down to the various kingdoms of Europe. Hence, when we take all things into consideration, we discover that it may be said with a degree of propriety that when the stone cut out without hands commences to roll, and increases its velocity, it will beat fine, or do away the iron, the brazen, the silver and the golden empires; or more properly their descendants: for indeed, there has been a great amalgamation of all these empires. Thus when the stone smites the mighty image upon his feet nations will begin to tremble, and kingdoms and empires shall come to nought or fall to ruin beneath its universal prevalence—and it will roll forth till the knowledge of God covers the earth as the waters cover the sea, and until all the works of men, that are opposed to the principles of righteousness, are done away, and the kingdoms of this world become the kingdom of Christ.

Again, the fact that this stone was not to smite the image upon his head, first; but upon the toes is evidence in favour of the work of God commencing in the western part of the earth from Asia. These empires represented by the image commenced in Asia, and have reached to Europe, and may we not say in a measure to America: for indeed, the European emigrants to America are principally descendants of the ten kingdoms of Europe. Many of the theological writers of both Europe and America, admit this. Surely this kingdom represented by the stone perfectly harmonizes with the predictions of the prophets concerning the *ensign* that was to be reared upon this land, that we have before mentioned. Thus according to the dream